

*Miles T.*  
*K*

THE  
CUSTOMERS  
APOLOGIE.

*the Body whereof, is*

TO BE READ MORE

at large in *Thesaurario Bodleyano*

*Oxonij.*

*and*

Heere onely Abridged, Paraphrased,  
and fitted vnto the written TABLE OR  
EPITOME of all His other Workes,  
touching TRAFFICKE and  
CUSTOMES.

MAILESTIE:



Psal. 37, verse 37.

*Keepe Innocency, and take heede vnto the thing that is right,  
for that shall bring a Man Peace at the last.*

*Dilige quæ bona sunt, Rectum cole, Iusta require:  
Hac faciens; alma PACE, Quietus eris.*



MAIESTIE



*Nil magis in votis nec habui nec habeo,  
quam vt inter plures aliquos inueniam  
qui de fctis indicare queant. Indicare  
autem non possunt, nisi vtcunque Litera-  
ti & Rerum-vsu-periti. Ex hiis satis  
mibi pauci Lectores, sat erit si vel Vnus.*

For whereas MAIESTY must be seene still without ec-  
clipsing, and SOVERAIGNTY at all handes  
made able to subsist, if Subiects will bee happy, which  
nothing but TRAFFICKE can effect and maintaine:

VVhilst the wicked are suffred to compasse the Righteous,  
peruerse Iudgement doth daily proceede;

And Kingdomes become desolate, where No man is  
found that layes TRAFFICKE to Heart.





(By way of Account)

**A Short and plaine Declaration of the**  
**WRITERS** first entring and proceeding, in  
the Businesse and Argument of **TRAFFICK** and  
**CUSTOMES**, for the better vnderstanding  
of this *abridged and paraphrased*  
**APOLOGIE.**

**T**He number is but small, at least not very Great, of Men so senselesse or weake of iudgement, but that generall inconveniences they readily see and can easily discern; notwithstanding, to finde out the Grounds of publicke harmes and the meanes how to cure them, is a study so intricate, and a practise so dangerous, that wary men holde it safer to prouide for priuate ease, in regard of the Time, then to busie their wittes for any common Good.

But how aduised soeuer and respectiue wise in this kind, the most sort seeme to be, as wishing onely that all might go well, though not long of themselves; yet few or none are found of so still a temper as not to complain, when publicke griefes worke their owne sensible smart.

Such then as by long and extraordinary Patience, supping vp their priuate wrongs haue endeouored to giue way to the streame of publicke contumelies in hope of better daies; must needs be excusd, if compeld at the last by lawlesse Necessity to referre euents to GODS prouidence, in discharge of their Duties to HIM, their PRINCE and COUNTRY, they vnder-take the Defence of their owne Reputation in a Cause both publick and generall. The rather when as without purpose at all to giue the least offence to any, their intentions appeare to yeeld onely a reason of such Disorders in their present Function, as for want of serious and iudicious inspection, or of true information haue hitherto by Ialousie, Ignorance and misconception onely, giuen matter and occasions of their special disgrace and obloquie.

Euen such and none other haue the driftes and scopes bene of all my speech and writings, about **TRAFFICK** and her *Tributes* by the general name of **CUSTOMES**.

For hauing spent and consum'd the best part of my Youth in publique Employments both at home and abroad, in **SCOTLAND**, **FRANCE**, & **FLANDERS**, for 18 yeares together; after the **TREATY** that was ended at Barwicke, 1586. betwene the late Queene **ELIZABETH** of most happy memorie, and our now dread Soueraigne **JAMES**, called, *Fœdus æquioris Amicitie inter Potentissimos, &c.* (the Record whereof in *Scotland* remaines of my hand) which by the Goodnesse of God, the Truth of his Title, and his Patience together, was a speciall meanes at last, that brought his Sacred MAIESTY so happily amongst vs, and so quietly hither: Becing desirous to betake mee to some staied course of life, I was by Friends perswaded to become Customer of *Kent*, for the Ports of that Shire where I was both bred and borne: assuring me withall, that I might and should thereby do GOD, my SOVERAIGN, and my COUNTRY speciall seruice, and so become Happy.

Now, Happinesse indeed being that State of life, which all at least wish for, and by all meanes belay; and the Obiects of all Happinesse being fixt in GOD and **KINGS**, by seruing **KINGS** loyally, Men hope to be happy, and so did I. Vpon which Motiue therefore being vrged so by Friends, I vnder-tooke the Charge simply, and doubted no harme.

But GOD becomes abused, and **KINGS** may be deceiued, and so was I: and so become many that seek to be happy, by collecting Customes, as the case

now

now stands, in the Out-Ports at least. For I was no sooner entred, but I found my self surprizd, my former liberty turnd into thralldom, like the bondage of Egypt, and my life become subiect to the Inquisition of Spaine. *Ialousie* and *Suspition* first bound me hand and foote, with Sureties beside, and then swearing me withall, to *deale iustly and uprightly betweene the Prince and the People with all my best endenours*; sent me to my Charge, in those *Deserts and Plaines*, that lye neere of all others to the *Wildernesse of Sin, & Great Forrest of Shifts*: namely, to *Rocheſter, Milſon, Fenerſham, SANDVICH, & Douer*. Where, for my comfort, I might diſcerne, (which I could not ſee before)

*All men may be ſenſible of Traffickes diſorder, & with all lament them. Empiricks may be confident, and undertake wonders, though they hazard Kinges and Kingdomes, ſo they like but their Fingers. And Marchants ſalke of Order to, by pretending the publicke, and intend their priuate gaine till all be confounded. Whiſt none but on-ly Cuſtomers, at leaſt none more then they, haue meanes both to ſee, and reaſon to diſcouer the Grounds of her Diſ-eale, and lay the truth open: if they were not ſo preiudged and condemned as they bee.*

how *TRAFFICK*, on whom all my worke depended, like a Chariot out of order hung cleane awry, went backward and forward, as one that were bewitcht, and depriu'd of all her Cordials, *Cata pantos cat' autor*, and *Catholou proton* was subiect to ſwounding and often in a trance, her face pale and wan, her pulſes dul and dead, and all for want of *Staples*.

Her *Out-Ports* abandoned, like Places infected, or haunted with Spirits, or beſet with *Harpyes* to worry her from thence, if by chance She came thither.

Her *Houſes* neither wind-tight nor water-tight, were filld with ſuch Inſtruments, as lou'd her Cuſtomers but as Rats do loue Cheefe. And for all the ſecurity, that an honeſt Man can giue, a Chriſtian afford, or that wiſedome can deuife:

“Her *Servants* ſtill miſtrufte, and made Obiects of Diſgrace,

“*Bewrayd* their ſad countenance, by the thinneſſe of their cheekes:

“And their *Seruiſe* made a meanes to ſat others in their Place,

“Whiſt they dranke cold water, and glad to leape at Leekeſ.

In a word, I found *TRAFFICK* out of Order.

And yet I could not meruaile tho,

For all on priuate profit waite,

Where Proiects guided by conceite,

Make worke for Empiricks and deceite;

And one Mans *Will*, made all mens *Wo*.

This made me to rub where it did not itch before, and wiſh as others did:  
*Omibi preteritos reſerat ſi Iupiter annos!*

*Cay, Si le pouuois renaître et changer tous mes vœux,*

*J'apprendrois mieux ma Letre et ſerois bien heureux.*

But being now a Customer (in name at the leaſt) and apt enough to learne, thogh not able yet to teach, I ſpent the two firſt years in obſeruing of others: and as my Shoe did wring me, bemoand my ſelfe and others. Firſt, to *M Tho: Faſhaw* then *Remembrancer* of the Exchequer, to whoſe Study and Table I was euer kindly welcome, who to the Lord chiefe Baron *Periam*, and Hee to the Lord *Burghley* Lord Treſaurer of England ſhewed al my words and writings: but nothing ſtill came of it. So that, finding no releefe but to frie in the Pan, or to leape into the fire, as I ſtood twixt doubt and feare, and ſtriu'd to go backward, mine *Enthuſiaſme* thruſt me forward, ſtill ſounding in mine care:

*Ton Ame ne doit, ta flamme eſtant diuine,*

*Rien aymer ny ſeruir ſil ne ſt egal aux Dieux.*

Thy Soule is ſo beſet by Vowes that are Diuine,

Thou ſhalt not tread amiſſe, let not thy heart decline,

For *GOODNES* cries and calſ thee forth, and *TRUTH* is alſo thine.

By whoſe perſwaſion when I had begun, my conſcience thruſt me forth, and thus preuail'd at laſt.

*Je veulx doncq qu'un bel ozer honore ma rayne*

*Et si fault que ie tombe ie la'y voulu des Cieux.*

*Courty*

Then Danger stand aside (quoth I) since GOODNES calles me to it,  
If ought do put me by, 'tis WISDOMES hand shall do it.

And so addresssing my selfe to the GRAVEST and WISEST in Highest Authority, I wrote the Discourse of the present estate of Customes in the Out-Ports of this Kingdome, that I Named and entituled the CUSTOMERS APOLOGY, which heere being but abridged, is so paraphrased and fitted to a TABLE OF EPITOME of all my Works togither, for LOYALTY to read, and Posterity to ponder, that the age at least heereafter may be won to confesse, that an *Out-Port-Customar* affecting to be happy, & beating out the way that leads to perfect happinesse, for Himselfe and all Others, though working all alone, hath broken the Ice at least, and according to his oath hath done his best Endeavour.

Tho: Milles.





*An Abridgement of the C V S T O M E R S*  
 A P O L O G I E, after 23. yeares seruice  
 and Experience.

**H**ere is not a Name among Free-borne Subjects in this Island of GREAT-BRITAIN, more wrongfully traduced, then the name of *Customers*; nor a function more disordered, to the KINGS dishonour and KINGDOMES losse, then that of *Customes*. *Customes* I say, such as follow *Trafficke* as *Effects* do their *Cause*, and are as due to Kingly *Monarkes*, as the Crownes vpon their Heads: And by *Customers*, I meane a kinde of Creatures capeable aswell of *Religion* as *Reason*, Freemen by birth, and of best Education; Men euery way happie, saue in their *Names* and *Callings*, and in nothing more vnhappy then the places of their Functions, the OVT-PORTS of this Kingdome. And yet no maruell or wonder at all. For *Ignorance*! *Ignorance*! that Midwife of *Idolatry* and Nurse of *Superstition*, being iniurious vnto GOD aswell as his *LIEVTENANTS*, to *Religion* as *Iustice*, in *Tythes* as other *Tributes*, is at deadlie feud by consequence with *Customers* and *Customes*. So that, looke but how *Ignorance* becomes subiect to *Suspition*, and the Man that's once suspected is saide to be halfe hang'd; and how Men but hang'd at *Wapping* are not iudged fully dead till likewise they be drowned: so fares it at this day with the *Customers* of this Land, in the OVT-PORTS I meane, that I slander not LONDON. But, compare them to brute beasts, and their case is yet worse; for euen their *Cries in Extremities*, are helde In 9. *generall Treaties*, but for *Echoes*, in their *Deserts* and *Plaines* that lye round about the *Valleyes* of the *WILDERNES* of Sin and GREAT-FOREST of Shifts, which most passe by and heare not, some heare but vnderstand not, some vnderstand but regard not, & no Man pitties. Nay *Ignorance* and *Malice* combining together, lest *Enny* shold haue burst, haue beene saide to speake in publike, as if the breathes of *Customers* were infectiue, and their Places accurst: That *Customers* were *Publicans*, and *Publi-*

*The Apologie for collectinge  
 Customes and the Subiectes  
 of Tonnage and Dutie.  
 and for the Customs alone*



## *An Abridgement of the*

*cans* more then *Sinners*. That their zeale concerning TRAFFICKE was preposterous, presumptuous, or passionate at the best. In a word, That their Truths were lyes, and their greatest vertues vice, in the *Out-Ports* at least.

Ther's a Time (they say) for all thinges, and a Reason too. Therefore, howsoeuer it come to passe, that *Ignorance* as bewitcht can hatch nought but errors to *Customers* disgrace, that as Actors neereft hand are subiect most to blame; be the *Publican* who shalbe, or the *sinners* ~~do~~ what he can. And that Errors once inveterated hold on their aduantage, to *Kings* dishonor, *Kingdomes* losse, and *Customers* cumber; Besides, what hath beene speld to make it appear. That, thogh *Customers* and *Publicans* be read for *Synonimas* without offence to either, yet that *Publicans* & *Sinners* are two seuerall wotds, and imply a Distinction both in *Manners* and *Men*. That Minds appliant vnto Reason were guiltlesse of passion, and that Nature ouer-borne appeales to Necessity: *Qua quod cogit ipsa, solet vtiq; defendere*. Besides all this I say, to make it more then plaine, That *Barne's* are ill dinged if they may not greet, Let this bee but added for the Times yet to come, and Reasons ensuing.

For, if (in Reason) *Reformation* speede best in looking backward when things appeare amisse, it will easily be seen by that which now followes. That it was not thus with *Customers* from the beginning, till noisome Caterpillers blowne in by Eastern winds, creeping *Informers*, and confident *Empirickes* with repercussive Physicke (whome wisdom in all ages hath shund or destroyed) began to shew themselues. And as the reason of Disorders, aswell in their Functions as Traffickes Distraction, growes least from their *Persons*, whose wits haue no willes, nor Endeouours any Ends, but their *Soueraignes* Honour, and Subiects happinesse, if they may be but well taught. So comparing revolutions of the ages that are past, with the happy disposition of these our present Times, *Customers* haue their Reasons too, to looke for better dayes, and to hope to be happy (yet) as well as other Men.

For, since All men euen by Nature desire to be *Happy*, and ayme at the least at their highest blisse. If the highest of all happinesse bee to see sacred MAIESTY personally, and in the height of all Sublimity SOVEREIGNLY Subsist. And if personal MAIESTY be no where to be scene neither in *Heaven* nor on *Earth*, but in GOD and KINGS: for as *Astra Deo nil maius habent, so Nil Regibus ipsis Terra colit, & quorum nominibus sanctius est nihil*. What is due first to GOD, becomes due to Kinges, as his Lieutenants immediately, for KINGS are GODS. So that, as the highest happinesse that Nature can affect, and Man obtaine in *Heaven* and *Earth*, is to see GOD face to face, and re-  
presen-

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presented by **KINGES**, and **KINGS** by their Standards and Stamples of their Coines: so the ready way to either, is to giue **GOD** his *Duties*, and Soueraigne **KING**s their *Rights*, which are the onely Ends of *Customers* Endeuors. But the Duties due to **GOD**, and which he graciously accepteth, being mediately payde to his *Prelates* and *Clergy* at his **TEMPLES** and *Churches*, (besides *Vowes*, *Prayers*, *Prayses*, and hearty *Thanksgivings* to himselfe and none other immediately, beeing iealous of his Name) by his owne most wise assignement are onely double & of two severall kinds, namely, *Tythes of Necessity*, and *Oblations of Free-will*. The One to declare the ordinary Obseruance, that makes the true Distinction and formal difference between the *Creator* and the *Creature* (as the *Coyner* and the *Coyne*) without Idolatry. The other to demonstratē that franknesse of love which ought to proceede from the hearts of his owne and peculiar People, without *Superstition*. Now, looke what **DEITY** requires to bee honoured by, for the maintenance of *Religion* Ecclesiastically, the same to **REGALITY** doth hold as a consequence both in *Attributes* and *Tributes* for the maintenance of Iustice politically; like *Obiects*, like *Endes*, **MAIESTY** and **LOVE**, by two like kinds of *Duties*, *Necessity* and *Free-will*; the One must still subsist, and the Other may not be bound.

And whereas **MAIESTY** (as aforesaid) being *Personally* seene in the highest Sublimity of heavenly or Earthly **SOVERAIGNTY**, must, may, and can but subsist: Looke what *Tythes* are to **GOD**, besides *Oblations*, the same are *Customes* to **KINGS** besides *Aydes* and *Subsidies*. And beyond the bounds that **WISEDOME** layes out for the practise of **TRUTH**, *Discretion* may hunt but shall finde nought but *Errors* as *Ignorance* doth. For what exceeds, or is too little, is but *Popery* or *Precisenesse*, to bewitch *Christian-Catholicke-Apostolicke* Religion, and debauch *Civill-Iustice* both in *Church* & *Commonwealth*. For as *Omne nimium vertitur in vitium*, so *Omne minimum inimica est Nature*. In a word, Looke what *Quit-Rents* are at *Law-dayes* and *Court-Barons* to all *Lords of Mannors*, besides *Presents* of *Free-holders* out of *Love* and *goodwill*, by the lawes of *Iustice* distributively; the same are *Customes* to **KINGS** in regard of their **STAPLES** by the selfe same *Iustice* commutatively, besides the *Subsidies* of *Tonnage* and *Poundage*. So that, putting all this together to see the coherence of Religion and Iustice how they still so hold together, that where both of them are not, there can be neither; As, No **COURTS** know no *Quitrents*, and No **TEMPLES**, no *Tythes*: so No **STAPLES**, no *Customes*, and so no orderly *Trafficke* if any at all, **GOD** being a **GOD** of *Order*, and not of *Confusion*.

Thus, To demonstrate the happinesse of **GREAT-BITAINE** aboue

*All Endes and the  
Roundes of the Art  
by the way of the  
the works of the*

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about all the world besides, *Religion* sends all men to seeke and see *GOD* there, in his *TEMPLES* and *Churches*. And, All returne him *Homage* of their first fruites, *Corne* and *Cattle* yearly more or lesse, according to the measure of his owne blessed increase by the name of appropriated & predial *Tyths*, besides *Freewill Offerings*; maintaining as it were a kinde of free *Trafficke* and orderly *Commerce* betweene the *THRONE* of *GOD* in *heauen*, & his *CHURCH* vpon *Earth*, for the practise of *TRUTH* and daily vse of *GOODNES*. All *Heavenly Inspirings* downward, and all holy *Desires* vpwards being as *Angels* or *Marchants* betweene *GOD* himselfe and vs.

Whereby, as all admire his *MAIESTY* in the beauty and holinesse of his sanctified *TEMPLES* with vnspokeable comfort contemplatiuely: so, All are provided for, both in Countenance & Maintenance, that serue at his *ALTARS*, and the meannest made able at least to liue thereby. And, Thus likewise *Iustice* there, helps *LORDS* to the *Quit rents* of all their *Manners*. And at fixed *COVRTS* and *Termes*, giuing every man his Right by *MEVM* and *TVVM*, aswell the *Soueraigne* with the *Subiect*, as the *Subiect* each with other, yeelds bread to the meanest. And All enioy their birth-rights to the generall *Lawes* at home, and *Treatise* of *Entercourse* (or entendeth so at least) to grow vppe thereby and liue to doe some seruice in the *Church* or *Commonwealth*, distributiuely: as it would do for *Customes* and *Customers* to, if *Trafficke* had her right *per leges mercatorias* and *Courts* of *Pieds-Pouldres* at *STAPLES* and *MINTS* (like *TEMPLES* & *Altars*) betweene *Strangers* and vs *Commutatiuely*. But *Trafficke* wants her *STAPLES*, and so consequently *Mints*, to the *KINGS* dishonor, *Kingdoms* disorder, and *Customers* discredit. For *Trafficke* wanting *Staples*, by *hysteron proteron* and disorderly *Commerce*, wants all her wonted helpes and assured supplies of *Gold* and *Siluer Mines*, that seru'd her *Mints* with *Bullion*, and paid homage at her *Ports* to the *LORD* of the *Soyle* by the name of *Customes* before she crost the *Seas*; her *Loadstones* being packt vp, and Stapled now beyond *Seas* by particular *Companies* and priuate *Societies* residing in *London*, and hir *Customes* confounded betweene *Merchants* and *Vsurers* by *Billes of Exchange*. So that, whereas *CUSTOMES* at the *PORTS* fundamentally due from the workes of *Art* and *Nature*, for the royall Materials of our *Woolles* and *Woolfels*, *Cloth*, *Tyn*, *Lead*, and *Leather*, &c. laide vp at our *STAPLES* for all to buy and sell there; in regard of forraigne *Bullion*, exchange at our *Mints* for ready current money, were necessarily, properly, and perpetually without possibility of fraude or concealment, paid onely by *STRANGERS* ordinarily, as *Subsidies* at *Parlements* on barterable wares, and things subiect to restraints, vpon vr-  
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gent Necessities, were paid by *SUBIECTS* *extraordinarily*; the Body still being bound by the Lawes of God and Nature, to maintaine and serue the *Head*, as the *Head* is to gouerne and defend all the *Members*; *Customers* in GREAT-BRITAIN, (in the OVR-PORTS at least) can no more discern their *Soveraignes* English *Customes* from Italian *Impositions* and Spanish *Imposts* orderly; then our Byshoppes and *Prelates* could distinguish GODS proper *prediall Tythes* from *Popish Pester-pence* and *Supererogations* *extravagantly*, if their *Churches* were defact, or their *TEMPLES* puld downe and transplanted beyond Seas, as *STAPLES* are.

Nay, whereas *verum & proprium Civis & Peregrini discrimen est, quod Alter Imperio & Potestati Civili obligatur, Alter Iussa Principis alieni respuere potest: Illum Princeps ab hoste aque ac* Bodinus de Republ. lib. 1. cap. 6. prope finem pa. 61. B. fol. 158. Edit. Lugdunens.

*Civium iniuria tueri tenetur, Hunc non item, nisi prius rogatus & humanitatis officijs impulsus*: Such is the case for *STRANGERS* all England now ouer (in the Out-portes at least) that *Customers* at this day (being neither GODS nor Prophets to guesse by the Goods the Birthright of their *Owners*) can no more distinguish a native *home-bred Subiect*, from an *English Free-born Stranger*, by *Indigena & Alienigena* in the Entries of their Books, nor a *Merchant* from an *Usurer* by their *Billes of Exchange*; then our Clergie can discouer an *English-Catholique-Christian*, from a *Romane-Jewish-Iesuite*, by their habits and behaiour, or then

the *ROMANES* them-selues coulde their *Gentyles* from those *Jewes*, that leauing *ASIA* and *IERUSALEM* came firste into *ITALY* and at last to dwell at *ROME*, there laid the foundation of that *Mysticall Iniquity* and *Ciuill kinde of Sinne*, whereof the Apostle then discerning did so long agoe forewarne: and which at this day (being the maine Support of *Poperie*) corrupting *Religion & Iustice* both together (to confound *Christianity*) so directly endeouors to blow vp *KINGS* and *KINGDOMS* with their *Customers* and *Customes* Gunpowder-wise, *VSVRY*.

So that, Though *Customers* seeking *Customes*, and know not how to finde them, are euery way perplext; yet that which greeueth them most, and to them seemes most vnkinde, is, That their *PATRONS* wanting *Bullion*, his *BOVNTY* is vndermind, without which in *SOVERAIGNES* no *Subiects* can be happy. For his *Loadstones* being transported and his *Golden Mynes* of store, his *Money* seemes to faile, and his *Mynes* can stampe no more, as heeretofore they did at *Durham*, *York*, *Canterbury*, *Winchester*, *Exeter* & *Bristol*, as well as at the *TOWER*. His *Ports* run all to *LONDON*, whose *Freedomes* hold all vnder. And His *MAGAZINES* in *HOLLAND* make all the world to wonder, whose *Ships* and strength at Seas, so great, so huge, so strange, Showes how *TRAFFICK* furthers *Shipping*, and how

B

VSVRY

9-2. Vsuall words of Entries in Customers books, to distinguish Englishmen from Strangers by.

2. Thessal. Cap. 2. Verse 7. VSVRYE The contagious infection of Iustice Commutative, alias Trafficke, by consent distemping Distributive Iustice, & by consequent coherence vndermining Religion, threatens confusion, both in Church & Commonwealth



## An Abridgement of the

V SVRY checkes EXCHANGE, and all because *Subiects* are suffered to be COYNERS.

*The Summarie on the  
apologie touching  
Customes.*

*There is also a Statute extant  
prohibitinge all men the reu-  
erence of any thinge wrought  
and dyed beyond-seas but the  
Kinge, the Quene and their  
immediat children on paine of  
confiscation and imprisonment.*

King Edward the third, hauing leard by Experience in lesse then 15. years of his costly wartes in France, both the Vile and Necessity of his auncient home-bred Staples (by him morgag'd at *Bruges* but for passage that way thither) in regard of forraigne Bullion to be brought in by *Strangers*, and the setting of Trafficke to assure his Customes, enacted it by Statute, That no Subiect of his, either English, Welsh, or Irish, should buy any Commodities to transport them beyond Seas, that were Stapled at *New-Castle, Yorke, Lincoln, Norwiche, Cantorbury, Chichester, Westminster, Winchester, Exeter, and Bristol* in England, At *Carmarbin* in Wales, or at *Dublyn, Waterford, Corke & Droghda* in Ireland. But transporting that of Kent from *Cantorbury* to *Calais*, his Bullion turnd to Brasse, and his Customes were returned by Billes of *Exch.* which Merchants call *Exchange*. Whereby it came to passe, That as the conquest of *Asia* by those ancient warlike Romanes, and the Jewes of *Ierusalem*, paying Tribute vnto Rome, layd the first foundation of *Exch.* in Europe (and *Poperie* in Christendom) which at this daye directly vndermines *Kings* and *Kingdoms*. So Edward the 3. by transplanting his Staples, but crosse the narrow Seas, morgagd all England for the Conquest of France, and speciall care of *Calais*, & laid the first foundation of Traffickes distemper and disorder at home. But what euer were the motives of King Edward thereby, so to wrong both himselfe and all his Posterity vnaduisedly, (which the warres then succeeding betwene *Lancaster* and *Yorke* gaue no leisure to consider) what vnfoundre times haue bene found to do amisse, the Ages succeeding must reforme as they may. And if Reformation speede best stillin looking backward, let this bee worth the noting, Tradition yet remembers. Namely, That whilst *Iustice Commutative* by Standarts at our Staples, for *Number, Weights & Measures*, for the freedom of Commerce, safety of all Persons, and speedy expedition of all sortes of *Strangers* allyed vnto the State, per *Leges Mercatorias* held Trafficke in good

\* By *Leges Mercatorias* vnderstand Courts of *Pieds-Pouldres*, and such like Customarie Lawes as being precisely squard out to the Generality, Certainty, and Indifferency of the Iustice of this Kingdome and forraigne Contrastes Commutatively, are peculiar and proper to Staples and Fayres, admitting no particular, partiall, nor doubtfull, Deceite, Iniury, nor Disturbance, to Matter, Place, nor Person, for the speedy dispatch of Questions and disputes betwene Buyers and Sellers. And not the Charters of Contract themselves, as that of 31. of Edward the first, that pointing at such Lawes only, some haue styld Car' exochen Charta Mercatoria.

ouer. By This King Henry 3. could both spare and transport, to pay his Garisons of *Gascogne, Guyen, and Aquitaine* in France, thirty Barrels at once of coynd Gold and Siluer, when the Ounce by the Standard exceeded not xx.d. And till this began to faile him (I meane forraigne Bullion) who triumph more in France then the aforesaid King Edward? For, Reason then perswaded, and Experience made it good. That, though Money were the beames to shew sacred MAIESTY and extent of SOVERAIGNTY in Trafficke by and Exchange the very light that made the world to see it; yet that Bullion was the Sunne. Though Money were the Rudder and Sterne of all our shipping to cunne

*Wille.  
German  
Frenche  
Spaniards  
Portugals  
Nauarros  
Italians  
Lombards  
Raguses  
Danes  
Swethons  
Flemings  
Flamings.  
E. & W.  
born beyond  
seas.*



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cunne our Trafficke by, and Exchange the Compass to guide all courses right, yet that Bullion was the Pilot. Though Money bee the blood in the Bodye of Kings and Kingdomes which <sup>but Kings may coyn;</sup> ~~not~~ <sup>and</sup> Exchange the spirit that quickens every Member; yet that Bullion is the Chylus. And, though money be the medium betweene Soueraigne Kings and Subiects, and Exchange the heavenly Mystery that ioynes them still together; yet that Bullion beeing the Substance in the Body and blood of Kings, makes Gold and Siluer both esteemed and cald King and Queene of the world To conclude, if Goodnesse, Truth and Wisdome subsisting still together by the name of DELTY, made Man a modele of perfection like it selfe, for the Vse and Good of All: And Grace begetting Bounty by the Goodnesse of it selfe, haue fixt MAIESTY and SOVERAIGNTY in the Persons of some Men by the name of KINGS, for all Subiects weale: by Humanity and Reason. Though Money, be that hande which crowning some Mens heads, to shew them to be Kings, pointes out the PREHEMINENCE of their Goodnesse, Truth, and Wisdome, by their Persons, Power, and Place: and Exchange the PREROGATIVE that shewes by their Bounties out of Greatnesse, Love, and Grace, which Men are the Kings, and which Kings are the Gods that make their Subiects happy: yet that Gold and Siluer of all the solid Bodyes that Wisdome can finde and Nature present at the Standart of Truth, to fix Goodnesse in by the name of Bullion, beeing the onely Materials for finenesse and purenesse, wherby MAIESTY most shines and SOVERAIGNTY most subsists by generall consent; that Bounty by Grace may make Subiects happy: looke what Goodnesse is to GOD in his power to create, the same is Greatnesse vnto KINGS in their powerfulness of coyning by the name of Bounty, and Bullion is the Seate. The onely oddes is this, that though creating and coyning, or coyning and creating do passe but for Synonymas betweene GOD and Kings; yet GOD in his creating coynes All things of Nothing, by the Goodnesse of himselfe, and Kinges must haue Matter to fixe their Greatnesse in, and that is their Bullion. So that, though Money bee the Coine or Creature (which you like) whereof Kings are onely Coyners or Creators as they please, and Exchange the Spirit of Bounty, for Number, Waight and value made currant in their Coins, for general behoof reciprocally: yet wanting Bullion, they want Goodnesse fixt, alias Bounty, that's to say their Greatnesse, and then they want all. Happy therefore are those Subiects euer, whose Soueraignes by Grace diuinely bountifull are so supplied with Bullion, that they cannot be more too bountifull, then GOD may be too Good: which though Ignorance seeme to mutter yet Customers dares not thinke.

The contemplation hereof onely, as ayming at this happinesse, though indeede he mist the Method with his Empericke Empson and confident Dudley, made the wisest of our Kings Hen. 7. so to treasure and store all sorts of Golde and Siluer, that he left at his death, 33. hundred thousand pounds worth (the most part forraigne Bullion) when the ounce was 40. pence, which now exceeds 5. shillings, and the weight of each peny 33. graines of wheat in the middle of the eare, which now amounts to 3. pence, as the pence coynd at Cantorbury, (yet extant) make it cleare.

Thus farre heerebefore I speld and read out (being forced to my Booke, and subiect to correction) by the letters and lines of mine owne Alphabet and Primer. Namely, That the right of Soueraigne Kings was *uni soli semper* and altogether Bullion; their Honor, their Coine, their Glory, their Exchange; and Customers their onely Homage, and honest gaine; whereby MAIESTY being prebminent might well be scene without ecclipsing, & Soueraigne Prerogative might likewise subsist, to make Subiects happy, and Customers with the rest. But finding our SOVERAIGNE so stript of his Staples, spoyle of his Bullion, and wanting the Customers, should grow from his store, that his Myntes beeing de-

cayde

By, Leges Mercatorias, understand alwayes Courts of Pieds pouldres, Party luries, publicke Weights & Measures, and such special Rules & Customes or immunities, as being precisely squared out to the Generality, Certainty, and Indifferencie of the Common-Lawes at home, & forraigne Contracts admit no particular, partial nor doubtful, Deceit, Injury, nor Disturbance, to Matter, person, nor place, for the speedy dispatch of Questions and Debates between Buyers and Sellers. Making Staples to be Sanctuaries, & their Lawes Lyturgies for al Fayres and Markets to follow. And not euerie specialty, Bonde, Bill, Scacut, or Charter-party, onely ruled by such Lawes, no not that of 31. of Edward 1. though intituled Car' exochen Charta Mercatoria, whereon some stumbling of late (that maintaine Vile before Honestum) haue deuised against Strangers a newe petty Imposition, neuer granted to King Edward nor any of our Kings, nor heard of by Strangers: but contrary to the Ends of our Mercatory Lawes, that aime chiefly at Bullion. It being now in England a great and serious question, and craves to be decided, who is and what is properlie a Stranger. For euen they who Customers by compulsion do enter in their Booke by the name of Aliens, are so born or bred up in England by Soueraigne Grace and Favour, and with their Wives, Wealthe, and Children there continually residing: that they can challenge no protection, nor breath any Awe by Nature, Art, or Byrth-right, but onely within England.

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cayde, out of vse, and out of worke, he was forst to seeke ayde by *Subsidies* and *Imposts*, *Impositions* great and small like *Supererogations*, besides lones of his owne for *Wary* by the name of *Interests*, and Merchants supplies: out of Dutie, Loue, and Feare, I could not but cry out: *Ayes me alas, and woe is me therefore*. So far off are *Customers* from guilt in this behalfe.

*The Apologie for col-  
lectinge Subsidies  
of Tonnage and Poundage*

*Lachrima Lachrimarum.*

This is the case of *CUSTOMERS* concerning *Customes*, fit for the *GRAVEST* and *WISEST* now onely to consider. But in Collecting the *SUBSIDIES* of *Tonnage* and *Poundage*, to the wonder of *GOD* and *ANGELLES*, they are yet farre more distressed. *Et hinc Lachrima Lachrimarum*. For being sworn at their Admissions to the seruice of the State, by all their best Endeouours for the furtherance of free *Trafficke* to *deale iustly* and *uprightly* betweene the *Soueraigne* and the *Subiect*: and seeing that *Lone* euen by *Nature* becomes first *descendant* before it can ascend (as in *GOD* so in *KINGS*) though reciproke at the last; and *Charity* next it selfe stil, though *Subiects* liue by *Grace*, they are euery way distracted and desire to be taught:

For, *Haud Natura potest In se discernere iniquum.*  
*Nec vincit Ratio hoc, tantundem ut peccet, idemq[ue].*  
*Qui teneros caules alieni fregerit horti,*  
*Et, Qui nocturnus Diuum sacra legerit. ADSIT*  
*REGULA, peccatis qua poenas irroget aquas,*  
*Ne Scutica dignum, horribilis sectere flagello.*

It is not in *Discretions* hand nor power to stay,  
Or hold the Scales of *Iustice* in *Subsidies* vpright:  
Nor is that *Reason* good that mak'ft all one, by day  
To crop a neighbors garden Leekes, & rob a *Church* by night,  
A *RULE* must guide the whole to keep the parts from swaruing,  
And punish faults in euery one according to deseruing;

And not to thinke that euery slip,  
Like deadly sin deserues a whip.

So that, howsoeuer *Ignorance* and her Fellowes haue so farre preuaild, that all things in *GREAT-BRITAIN* passe currant in the *Ports* by the name of *Customes*, *Subsidies* and all, (as all our *Church Duties* are called *Tithes*) which can bee nothing lesse; yet *Customers* at this day can no more distinguish betweene franke-hearted *Subsidies* and repining *Impositions* compulforily, then our *Parsons* can their Offeringes of affectioned Deuotion meritoriously, without *Lone* or *Grace*. For, if *Cheerefulness* and *Alacrity*, the life and Soule of *Subsidies*, be inducements vnto *Grace*, as coldnesse in affection makes Presents little woorth; though *Customers* know no more howe to call for *Subsidies* of *Tonnage* and *Poundage* by rigour and extremitie, or *Seuere Inquisitions*, for all their *BOOKES* of *RATES*, then our

The Duke of Alua (a Preuy Counsaile some times in England) with the L. Paget, first brought ouer the Im-  
post vpon French Wines, (his Maister beeing then in wars with France) and with it the vse of *Bookes of Rates*, *Subsidies* of *Tonnage* and *Poundage* by rigour and extremitie, or in *Queene Marias* dayes.

*Parsons*

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*Parsons* and their *Vicars* know how to teach or learne to wring *VRI* and *THVM* out of *Myn*, *Rue*, & *Commyn*, or thinges of smallest value, *Quum de minimis dicatur non curare Legem*, at least of no increafe; or out of *Money* it selfe ordaind for publike vse and not for priuate gaine (as some pretend they should) for all their *TYTHING-TABLE*; except they could perswade it, that *Summum Ius* were not *Summa Iniuria*, which all so seeke to shun, or that *Vsury* might bee holy, though the *Masse* bee prophane. Though *Customers* I say, can no more collect the *One*, without distracting *Trafficke*, ruining theyr *Ports* and disquieting the *State*, then our *Clergie* can the *Other* without disturbing *Religion*, stifling *Christian Charity* in the consciences of Men, and disquieting the *Church*, at least their owne *Parish*; yet for doing their best endeuors, that by often repetitions their *Aydes* might encrease to the *Soueraignes* Honor, and *Subiects* wealth, according to the Pattern and very best Example (that euer yet was seene) of the like on *Landes* and *Goods*: their milde Dispositions were scorn'd and despised, their Seruices condemned, and themselves set to schoole with *Huxters*, *Harpyes*, and hard hearted Men, that loue *Customes* and *Subsidies*, as Mice doe loue Cheefe, and as busie about *Trafficke* as Rattes in a Ship, riding each in others necke, and all on their shoulders to keepe *Customers* downe. And to beate out disorder by a great Confusion, wrangle as it were with the verie Rules of Grammer, *Clodius accusans Machum Catilina Cethegum*, *Quis tulerit Gracchos de seditione querentes?* Yea, but for comparing these two *Subsidies* together, this of *Tonnage* and *Pondage*, with that on *Lands* and *Goods*, being *Twinnes* of one birth, borne vnder one Law, both nam'd at one Font, knowing no motiue but *Love*, no mould but *Loyalty*, no vse but *Equity*, no obiekt but *Royalty*, and no ends but the safety of the King and Commonwealth, without difference at all, saue only this: that *Tonnage* and *Pondage*, to shew the greater *Love*, was giuen for terme of life, and the other by Parlements are vsuallie renewed. For comparing I say, but the bondage of the *One*, with the *Freedom* of the *Other*, & forewarning of mischiefes at hand, and to come by the farming out of eyther, a *Customer* of the *Out-ports* was graciously chidden and shent for his labour.

Thus *Customers* at last being put from all the work that their Oaths haue enioyned them, or their Bonds require; that their Patents will and warrant *Disertis verbis*; namely *Customes* and *Subsidies* of *Tonnage* and *Pondage*, and that wisdom hath bounded betweene *Art* and *Nature*, by Necessity and Free-wil (leauing *Supererogations* to *Ignorance* and her Fellowes) whilst the good they should doe they cannot, and the good they would do, they may not, both in *Counsaunce* & *Maintenance* supplanted.

*Quis pinxit LEONEM? Ignoramus.*

The WRITER hereof being borne vnder a MONARCHY where MAIESTY may be seene in the person of a KING, whose SOVERAINTY being fixed in the Goodnes of his Load-stones attractive stil of Bullion, at STAPLES of his owne, may bee able to subsist & make his Subiects happy by Customs and Exchange; doth greatly reioyce, and labors to uphold it with all his best endeuors, against all Aristocracies, Democracies, Olygarchyes or Popish Hierarchies with their Exiles, Imposts & Vsury. For, as in TEMPLES for Religion (in doctrine at left) & COURTS of Iustice, ENGLAND is more happy then all the world already, distributiue-ly; so were her STAPLES but restaured, and the Rooffes of Customs-houses made but wide-tight and water tight in the ruines and wants of Commutative Right: He would make verses in praise of her PRINCES and PEERES, and sing ALLELUIA to the great KING of HEAVEN.

Heere might be added, that K. Ed. 3. by his contract made with Flanders, besides the transport of his Staples & defence of their Ports by Sea, as well as his own; did yeild and pay them, to defend their Frontiers, sixteen score thousand pounds at foure payments within one yeare, when the Ounce was but xx. d. that now is v. s. and now would make 21 score thousand, which argues the store bee had then made of Bullion (besides his hipping) for the conquest of France. An. Edw. 3. regis Angl. 14. & Fran. 1. 1340. le mercredi apres mi-quaresme.



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red still by others, and commanded euen by those that should attend vpon them, like Bears tied to Stakes, sit now for nothing but bayting and beating, haue onely the freedome to starue or liue by shifts. And all for lacke of STAPLES.

*Habet et Musca splenem, et Formica sua bilis inest.* Yet farre be it from *Customers* to value themselues by disgracing of others. For, All this notwithstanding, They accuse no man, for that is the *Devils* part euen from the beginning: nor are at warre with any saue *Witchcraft* and *Rebellion*, being ready to acknowledge euen against themselues, that faults there are, euer were & euer will be many. PERFECTION knowes no Residence but HEAVEN. And humbly desiring to be truly taught their Lessons, al they cry and call for, is but AD SIT REGULA, viz. ARVLE, to guide the whole and keepe the parts from swaruing (as aforesaid) not Empericke Inuentions, Italian Presidents, or Examples of our Neighbors, which though they may illustrate, yet haue no power to warrant, *Et uiuitur semper Legibus tuis quam Exemplis.* And, all that by their *Cautions* they wish and forewarne, is no more but this. *Quam frustra sit per plures quod fieri oportuit per pauciores.* Since none proue Saints for seeming so to others, for all are but men, & all haue suckt their Mothers. Alwayes prouided, that as all seruing at *Altars* deserue to liue thereby; so *Comtenance* and *Maintenance* may concurre with their Calling.

In the meane season, To iustifie *Customers* in all that is past, and make good their *Apologies* for the time yet to com, against al the imputations of *Ignorance* and hir *Followers* (in the Preface of their *Mystery* of *Iniquity* more at large set downe) this is their daily Comfort and *Quietus est*, namely: That by the lawes of GOD and *Nature*, and all *Nations* to *Imputari non debet Ei per quem non stat, si non facit, quod per Ipsum est faciendum.* And the Reason runnes withall. *Quia culpa caret semper qui scit & prohibere nequit.*

*Dilige quae bona sunt, Rectum cole, Iusta require:  
Hac faciens; alma PACE Quietus eris.*

¶ But Truth can haue no place till Errors be remoued. Therefore heere to make it plaine, that *Trutheuen* in *Customers* was neuer yet such Error, nor their vertues such vice as the world hath bin told and long born in hand. They that haue Eyes to see, let them be pleas'd to read, and, They that haue Eares to heare, bee moou'd to consider, both how *Customers* and *Customes* with *Kings* and *Kingdomes* stand and fall together, and how they liue disgrac't in- iuriouly.

For, whilst orderly *Trafficke* by *Strangers* at *Staples* maintain- ing our *Exchange*, vpheld our *Mynis* with *Bullion*, our *Exchequer* with *Money*, and our *Ports* with *Customes* aswell as *Shipping*, like a *Nemo* seit for *Profite* as it was for *Pleasure*; besides harts ease & Honor, Prosperity and publique Peace abundantly; as *England* was happy, so the name of a *Customer*, was a Title of *Credite*, and their *Functions*, if not honourable as the ancient *Romanes* held it

*Regula Iuris.*

*Regula Rationis.*

*Quietus est.*

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it, yet honest at the least, and the very name of Subsidies of *Tonnage & Poundage* scarce heard of or knowne, till our *Shippes* being transplanted, our Staple Commodities from *Marit-Townes* beyond Seas, by Bills of *Fury*, which Merchants call *Exchange*, returned *Vfury* for Customes, the falling of the One, was the raising of the other. *Necessity* ouer-taken and put to her shifts, made bolde with *Free-will*, and to ayde *PREHEMINENCE*, transcending to *PREROGATIVE* turn'd Customes into Subsidies of *Tonnage* and *Poundage*, as if *PREHEMINENCE* the word of Highest Honor, and *PREROGATIVE* the word of sacred Reuerence were meere Synonimas, and meant but one thing, and bounded *Iustice* which layes out all our Rights, were that boundlesse *Mercy* which makes vs all to liue, and *Mercy* it selfe in collecting Subsidies but a word of prophanenesse or ordinary thing, to Traffickes great disorder, and Customers speciall cumber. But howe their best Endeouors in Collecting these Subsidies by *Mercie*, *Fauour*, and *Loue*, (like those on Landes and Goods) became such deadly Sinne: the Kingdome neuer found, nor the Wisedome of our State did euer see or feel, til the 4. Ioynt Supervisors, 1591. were appoynted in LONDON to cast TRAFFICKES water, and to teach all the Out-ports to refine their Subsidies, and finde out their Customers metaphysically. These accused the Customers Pharisaically: and, as if Trafficke were a Spunge that wanted nought but wringing, condemnd them of *Leuitie*, terming all their fauour, either Fraud or concealment; and, as if, *The Moft for the King* (a Rule in the Exchequer) were not sound and pure enough, too much or too little; by a new kind of Discipline, thought at the first that halfers were good Filthers, & then by raising Rates, Rules of more Extremity, and Instruments of trust, for 1700. li. a yeare, quarterly well paid, vnderooke in the Out-ports to amend the publicke Liturgie, and correct *Magnificat*, or for better instruction to whip Trafficke vp to LONDON (that now beyond proportion swelles dayly thereby, and as a *Babel* like to burst, strangely contestes both against and in it selfe for the multitude of buildings) where, in lesse then 16. yeares they brought hir to be prostitute and set to publicke sale (*au plus offrant*) and as men confounded, and lost in their worke, being put from the *Plough*, left her at last with shame enough to *Fauour*. Who likewise boldly then obtruding, and pretending publicke Good, by ploughing vppe the dead mould of all her fayrest Falloves, besides their yearly Rent, haue rak't a masse of priuate wealth, but done a world of harme: which makes her call for compost now, & crie alowde for Rest.

The Consequence whereof and dangers then depending (which the Kingdom now grones vnder) an Out-port Customer foreseeing and forewarning (his standing made him see, and his seeing mould his conscience not to hold his peace) was seriously chidden and shent for his labor. Yet so farre off are Customers from *Sin* in this behalfe, that euen in these Subsidies they did their best Endeouors to prevent the worst.

Thus Trafficke in GREAT-BRITAINE hauing long bene tost & tumbled from the *Post* to the *Pillar*, from the *Lime-kill* to the *Cole-pit*, like a horffe already tyred in a weary Wildgoose chase (for 16. yeares together) and hired out in *Post* immediately without dyer, drinke, or dressing; being felly here resembled to a fertile Field or Ground, put from her wonted Tylth and natural kindly Seasons, so strangely plough'd vp, rak't ouer and ouer, and harrowed, that the dead mould appearing in her Foreakers and Furrowes, makes hir cry alowd for helpe and cannot be releued without some yeares of rest, to put her into state againe, and recouer former strength: Let Experience nowe speake out that *Common Sense* may iudge whether Customers haue not reason yet still to speake for Trafficke for the consequences sake, as well as for their Credits.

For, if all men euen by Nature may desire to be happy, and ayme withall at least, at the highest of their blisse. And of al worldly happines if the Wisest do acknowledge that the meaneft is but wealth and reputation chiefe, Honor being

Admire Sacred MAIESTY  
in Kings, Gods Lientenants  
of GODS vpon Earth, obey  
King y Iustice, & yeelde all due  
Honour to Royall Prehemi-  
nence aboue a l carthly Digni-  
ties and States wherefoener: Dut-  
tynely mercifull, be thought of  
or spoken without an extraor-  
dinary and more then humane  
reuerence, much lesse profaned  
as it is by mistakings ordinarily.

Tho: Middleton, Jmcs  
Knt and L Mayor  
Lofe Cause.  
Will: Bland.  
John Allington  
The names of  
an Out-Port  
and Mayor  
of London.



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held a recompence for all our losse besides. If all giue vp their *Wealth*, but for Liberty to worke, seeing Nature yeelds no priuiledge for any to be idle. If al forgo their *Liberties* for the purchase of their *Liues*. And if *Linings Liberties*, *Lines* and all seeme nothing to our *Creditor*. Nay, if GOD so prize his holy name, that he is ieaious of his *Glory*, to shew how his *LIEVTENANTS* should be curious of their *Honors*, whereof *Bullion* for their Coinage, and *Customes* for their Homage are essentially the Greatest, and *Catex* oden the Best: Let no man thinke it strange, presumption, or a leſt, to see an Out port *Custommer* both spend himſelfe and all his beſt Endeouours for Traffickes reliefe, And with his *SOVERAIGNS* Honor, and all his Subiects happineſſe, to ioyne his owne Credit, ſeeing *Customes* euen by Nature ſo tyde to *MAIESTY*, and wreathd to Kingly Crownes, that Customers and Kingdomes both ſtande and fall together. In which reſpect it is, that the curious Eye of the Lawe ſtill conſtant in her choiſe, calls them kindly by their Names, not *Publicans* in ſcorn

See the Preface of the Customers Mystery of Iniquitie, & his Alphabet & Primer.

The care of the Lawe in the choiſe of a Customer.

as *Ignorance* ſeemes to ieſt, nor *Sinners* in deſpight more then other Men, as *Hypocriſie* diſſembles, nor doubting of their chriſtendome, as *Impudency* doth; ſince none but Jewes at leaſt reſuſe to pay Customes but by compulſion, that in regard of themſelues call all the world *Gentiles*: but Customers onelie, or Collectors of Customes, culling them forth (like Sheriffs in their ſhires) from among the beſt & moſt ſufficient that wiſedome can find, or choiſe aſſurd, to attend vpo Trafficke, and in collecting her Customes and Subſidies too of *Tonnage & poundage*, of all Men moſt likely to deale iuſtly and vprightly betweene the Prince and the People, that *MAIESTY* being ſcene ſtill without eccliſping, and *Soueraignty* at all hands made able to ſubſiſt, Subiects may be happy.

Now *Customes* I meane, and *Subſidies* too, but indeede chiefly Customes, in regard of forraigne Bullion, which onely and alone could wee once againe be taught diſtinctly to collect. would eaſe all our Greeſes, treble al our Fees, beſides our Rewards, and ſo reſtore our Credites, and pay for Traffickes phyſicke, that ieaouſly might go ſleepe, and Suſpition take ſome reſt.

• Judea. The ſeat of Tyr-  
kiſh Inſidelity.

achore.

*Customes* ſtill I ſay, but marke what *Customes*, for I meane not ſuch *Customes*, as the conquering *Romanes* deuid and impoſd on the ſuburne and ſtiſ necked Jewes, whole Tributes like curſes of diuine juſtice to curbe and keepe them vnder, were returned and payde with Viſury: and whole *Publicans* turned ſuch *Chriſtians* as taught the foundation of Religion to others, though their *Adiuncts*, (*Socij*, *Prædes* and *Mancipes*) were Harpies and Sinners.

Italy. Vſuries kingdome.

Nor ſuch *Customes* as Tyranny hath invented and daily doth impoſe vpon enthralled Subiects, to ſtand vp aloft on, and raiſe it ſelfe by.

• Netherlands. Traffickes  
Purgatory.

Nor ſuch as tumultuous wars haue forced our Neighbors to deuiſe & impoſe both vpon and among themſelues to defend both their Liues & liberties by.

• England. Traffickes  
Paradice.

But ſuch *Customes* as Mildneſſe and Mercy, releueing all our Neighbors, (being Friends and Allies,) the Wiſedome of our State hath inueſted our Kings with, to ſhew the *MAIESTY* and *SOVERAIGNTY* of our Kingdome by.

Such *Customes* as demonſtratiuely ſhewing both the reall poſſeſſion & actuall protection our *Soueraignes* haue and hold of euery Mans wealth, leaue notwithstanding to each of their Subiects his *Menum* and *Tuum*, and full uſe of his Owne.

Laſtly, ſuch *Customes* as like the eaſieſt kind of *Quitrents* of a fertile *Fee-Farm*, ſhew the Bounty of the *Landlord*, & Goodnes of the *Mannour*. The defrauding whereof doth worthily forfeit all poſſeſſion and protection of the immediate Free-holder.

For *Customes* of themſelues, and properly taken, howſoeuer now their name like Gold on euery Pill make themſelues to be abuſed are thoſe *Lenora Tributa* whereby the ancient *Romanes*, in rayſing their Empire belaid alwayes Trafficke and won her from their Neighbours, and glorying as it were in the mildneſſe of their *Customers*, made the wiſeſt of their Senate publicly to ſay, *Non eſſe leniores in Tributis exigendis Gracos, quam noſtros Publicanos. Hinc enim eſt quod*



## CUSTOMERS Apologie.

quod Cauti nuper ex Insulis que erant Rhodijs a Sylla attributa, ad Senatam confugerunt ut Nobis potius uellegalia pendrent quam Rhodijs. Namely, small and easie payments of ready currant Money, to Customers at their Ports, for such Staple Commodities, as (exchanging their Bullion) Strangers there had bought, and by speciall Certificate both of quantity and quality, for Number, Weight, and Value, with the Staple Seale for the Kings Honor, and Kingdomes Credite, before they crost the Seas came warranted thither.

The Face of which Customs being heere but thus laide open, their Use by practise but once againe made known, would make the world in loue with the blessings of this Kingdome, and withal admire and reuerence the Prudence of this Land. The zeale wherof only without side or selfe respects, as it hath already preuented all my Studies, almost consumed my selfe, and yet remaynes the Motiue to all my best Endeouours; (for borne within a Monarchie, and Seruant to a King, I hope to end my dayes; Let others talke of Tyranny, Republickes, or Free-states as they please) so it made me to speak out in my Mystery of Iniquity, That since those ancient Ethnick Romanes by the only light of Reason did hold it for their Glory, that in *Tributis exigendis* their Customers were found to be *Gracis Leniores*; Let not Christian Policy, come short of Infidelity, in Mildnesse and Mercy to our Neighbors and Friends, but send away Extremity with all fraud & shifts to their natue homes and residence. Let Italy haue hir *Imposts* together with the *Stews*. Leauē Tyrants to obtrusion & Extortion to the *Jewes*: Send Pride to the Pope and the Masse away to Rome, with all kinds of *Vsury*, by way of Flanders home. And helpe Kings to Bullion, that their Bounties may be knowne. For, as GOD by his Goodnesse makes all his Creatures happy; so Kings by their BOUNTY and STAPLES of their owne. At least-wise in GREAT-BITAINE where BOUNTY now commands. I mean at home still in England by English Staples. Or else farewell sweet <sup>2</sup> TRAFFICKE, and with her farewell Customs: with whom farewell *Iustice*, so farewell true Religion (for these two go together) and then farewell ALL. But,

*In Magnis voluisse sat est, sint cetera DIVVM.*

*Et Magna Magnus, perficit DEVS.*

## CONCLVSIO.

¶ *Viderint interea, hic plane iam tandem, REI-PUBLICÆ PARES, & PATRES CONSCRIPTI, quāminiquē comparatum sit, (tum regie MAIESTATIS ipsius eclipsi, cūm Regni totius ataxia) ut, quod Optimo vel Iure, Optimis tantum olim destinatum sit Munus; Hominum nunc pessimis, & vulgi vituperiis concusandum prosterneatur.*

TEMPLES, extends it selfe to Chappels & all Parish Churches within the Kingdome, Apostolically: And to such as admiring the confused Commerce and Trafficke now in London by Bills of Exchange, disdainfully obiect that England neuer wanted, neither could nor would want Trafficke, for all the Contemplations of Customers for Staples: Let this be but replyde. That *Vsury* being so common now as it seemes to be in London, by Bills of Interest which Merchants terme Exchange, that it vndermines the Kingdome, shewes that as confused Commerce may be sayd to be Trafficke, so that England wants no Sinne, nor euer wil be wanting, by such kinde of Trafficke what ere become of Customers for want of Staples: but woe betides all Sinners and abettors of disorder, as wittingly and wilfully are furtherers of such Trafficke, both in Church and Commonwealth. For, GOD is a GOD of Order, and not of Confusion.

## ¶ THOMAS MILLES,

Customer of KENT, viz, of the Town and Port of SANDWICHE, and the Member Ports belonging; namely ROCHESTER, MILTON, FEVERSHAM & DOVER, whose Free STAPLE heretofore fixed in the Metropolitane City of CANTORBYRY, being transported crosse the Seas to CALAIS, drew TRAFFICKE ouer thither, which since the losse of CALAIS, neither settled, nor wel vsed, nor indeede well vnderstood or knowne, still warms the bloode of other Lands, and starues our owne at home.

The Customers maine Motiue,  
Drive and principall Ende.

## A Generall Note or speciall Remembrance.

<sup>2</sup> By TRAFFICKE heere and euery wher of Customers writings, vnderstand that Orderly Commerce, which fixed STAPLES giues the life & ight of Kingly Iustice, to all Fairer and Markets Communatitely, as it doth by Termes in Westminster hall, to all Courts elsewhere distributively, and as Christian religion being truly taught at



